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No. 2.

THE PAPAL DECREE ON SECRET SOCIETIES.

The uselessness and the dangers of secret societies have often been pointed out in these columns. They have absolutely no good reason for being, and from the very fact that they are secret they take on the primary character of a conspiracy against the public good. It is not, therefore, to be wondered at that the Holy Father has addressed a formal decree to the American episcopate forbidding Catholics to become or remain members of the Knights of Pythias, the Independent Order of Odd Fellows or the Sons of Temperance—all secret societies and all recently claiming and agitating exemption from the ban of the Church simply on the score that they were not Masonic orders. That this claim of possible exemption was not valid must have been evident to all who stopped to consider that the ban of the Church rested without exception upon all strictly secret societies, and by no means was restricted to the Masons, though they, indeed, are the most widespread and powerful secret organization in the world. Whether affiliated with Freemasonry or not, all secret societies—which from their very nature are a menace to the public good and are ready seed-plots for Masonic culture—are *ipso facto* under the ban of the Church, since what she condemns is that very secrecy in virtue of which they are

what they are. It may be laid down as a general principle that what is kept formally secret by a secret and blind oath is bad, and takes this dark method of concealing its wickedness from the public eye. Goodness has no fear of publicity and can lose nothing by becoming known. How, then, are we to qualify the secrecy of association, which refuses to reveal itself even in the sacred and private tribunal of conscience, the confessional? Societies which demand and exercise this absolute and terrible power over individual members, exacting a blind oath with unnatural penalties as their bond and seal, surely cannot claim to be working for a good purpose, or to be free from some sinister design. To require such oath without authority is to demand complete possession of their members, body and soul.

But there is another invariable character of secret societies which would be sufficient to call down the condemnation of the Church. They one and all claim to be independent religious societies with a doctrine and ritual of their own, and, what is more, the doctrine and the ritual are esoteric; in other words, secret societies are religious sects, practicing occultism. So much is this the case that Protestantism has become largely depleted of its male members by the secret societies. If the Church condemns public sects, *a fortiori* must she condemn secret heresies. We understand perfectly well that not all members of these societies, *i. e.*, those in the lower

grades are initiated into the occultism of the higher and inner grades, and only know the esoteric doctrine through obscure symbols and signs; but for all that, the core or heart of such societies is a secret religious cult and therefore heretical. The very fact of the existence of an inner circle, with secrets apart from the membership of the lower grades, should be sufficient in the eyes of a cautious and religious man to stamp the society with distrust, as something rather to be avoided than sought after. That the Church should prohibit Catholics from joining such societies is not only not strange, but imperative. It was a foregone conclusion when the agitation began as to the possible admission of Catholics to the secret societies mentioned in the Papal decree, that Rome would not approve, but forbid.

A great Anglican scholar says: "Secular education only arms the brute that is in us all with new weapons of offence, without doing aught to tame his ferocious instincts." "To support Christian education is to arrest crime at the fountain head; it is to cut off the main supplies from the great torrent of national immorality, it is to bring heads and hearts, while nature is yet impressible, under those blessed influences which make crime unwelcome, and which enlist its natural votaries and victims in the cause of virtue."

The best coat of protection against the cold of this world is the grace of God.

THE FALLIBLE CONSCIENCE.

There is a current notion that the individual conscience is the supreme rule and arbiter in all matters of right and wrong. This notion has as its ground the further fallacy that conscience is a certain innate and infallible moral sense, which automatically indicates, like the needle of the compass, the four quarters of the moral horizon. It is even insisted that to the tribunal of conscience must go for final adjustment and decision all articles of religious belief. Yet nothing could be farther from the truth, nor more absurd.

When we reflect that conscience is simply an act of the individual judgment affirming what is here and now right or wrong, the folly of making that particular judgment the supreme rule of faith and the absolute arbiter of the moral order becomes patent. If a man were to plead before a court of law that he is justified in a certain line of action because his conscience or his individual judgment assured him that he was right, would the court accept his private measure or standard as the proper construction and determinant of the law? Why, then, in matters of higher import and subtler character, such as are doctrines and morals, should the individual judgment be exalted to the office of final determinant of their right or wrong? If the doctrine of the supremacy of the private conscience were to be suffered full play in the civic order for a single hour the social and political structure would fall into hopeless ruin.

Conscience is simply the application of primary moral principles, which are immediately perceived by the intellect, to particular cases under particular circumstances. These primary moral judgments are immediately evident to the mind. Their application in certain adjuncts here and now is not so evident and depends upon a process of reasoning. In this application there is ample room for error. Human reason is fallible and may easily be deceived in its illation, and conscience can thus become a false judgment, so that what is concluded to be right may be entirely wrong. In innumerable relations of life there are circumstances and conditions arising, which profoundly perplex the judgment as to the right and wrong of certain lines of action. Where then is the "infallible" conscience? Is not the doctrine of the

supreme conscience plainly absurd? In truth, nothing is as variable in practical life as the private conscience. *Tot homines, tot sententiae*, is an old saying, and applies as pertinently to the variations of private conscience as to other differences of individual judgments.

What, then, shall we say to the assertion that conscience is the absolute authority in religious matters? Could anything be more monstrous than that the final decision of the right or wrong of religious doctrines is to be left to the arbitrement of the fallible individual judgment, for conscience is that and that only. A divine religious institution under such an hypothesis becomes a vicious inconsistency and absurdity. To make conscience the measure and rule of divine truth is to prefer a fallible human faculty, which we see to be constantly in error, to an infallible and divinely guided institution. Such an assumption can only be the offspring of human pride. Obedience to God is the first precept of religion, and usurpation of the divine prerogative of infallibility by the fallible individual conscience is the reversal of the divine order and the inevitable destruction of religious truth. The religious world has surely suffered enough from the ravages of the pernicious doctrine of the right of private judgment to be sick and tired of the experiment. Its sickness is manifested in the universal cry for religious reunion, yet and while it utters its complaint, it is guilty of the intolerable contradiction of boasting of, and obstinately clinging to, this very doctrine of the right of private judgment, which is the source of all its woe and all its confusion. The doctrine of the sovereignty of the individual conscience is false in logic and has proved false in experience as well. It is the parent of strife, division and falsehood. Over against it the Catholic doctrine of authority begets amity and unity, and is at once the bond and the conservator of divinely revealed truth. Divine authority and the right of private judgment are absolutely opposed. The divine judgment is supreme, and not the human. To suppose that God has established a church which he left subject to the tribunal of private judgment is an absurdity that only the blinded and vitiated judgment of fallible man could beget and propagate.—*Church Progress.*

A wise man's day is worth a fool's life.

THE URGENT NEED OF MAKING WAR UPON INTEMPERANCE.

Not only Christ's life and doctrine, but the sound sense of mankind, demands that sincere aversion for any vice shall be shown by the conspicuous practice of the contrary virtue. Do you not see the need of thus making war on intemperance? Do you not know how widespread an evil it is? What family is either without its drunkard or some one who is in danger of falling into drinking habits? What neighborhood is without its plague-spot—the saloon? What community without its steady stream of horror, crime and misery due to drunkenness. The pathway which leads from the saloon to the poor-house, from the saloon to the jail, from the saloon to the insane asylum, is strewn with wrecks of humanity who are the accursed victims of alcohol. Therefore, every family should have its member or members who are conspicuous for the practice of total abstinence. Every neighborhood should have its band of valiant men and women who protest publicly against the vice of drunkenness. Every community, civil and religious, should have its organized permanent, and if need be costly, crusade against the saloon. Courageous men and women are everywhere needed to protest against drunkenness, and to labor to suppress it. I have taken the pledge in order to be the better fitted to assist in this good work. If you love a happy home be a total abstainer, for it is the most efficacious means of showing your detestation of the family's deadliest foe. If you love the people of God take the pledge; for drunkenness is the worst enemy the true faith has this day to contend against. If you have the good of society at heart touch not the intoxicating glass; for most of the evils we have to deplore in our social and political life are the progeny of this prolific mother vice—intemperance.—*Rev. Walter Elliott, C. S. P., New York.*

Rev. Father Dyson, O. P., director of the Young Men's Holy Name Society, was recently presented by the members of that society with a handsome watch as a token of the high esteem in which he is held by the members. The President, Thos. Hickey, made the presentation speech, which was responded to by the recipient. The pleasures of the evening were added to by a banquet that followed.

SHE FELL DEAD IN CHURCH.

The Priest Was Talking of the Uncertainty of Life.

ALBANY, December 2.—“The Uncertainty of Life” was the subject of the sermon of the Rev. Father Fidelis Voigt, in the Roman Catholic Church of Our Lady of Angels to-day, and while the priest was in the midst of his discourse the subject of it was exemplified in the death of Mrs. Peter Bechel, who was present at Mass. Father Voigt had just uttered these words: “No man knows the hour of the day when the Lord cometh,” when the woman fell back in her seat as though in a faint. Father Gehring, a Franciscan priest, went to her side, and realizing that she was dying, administered the Sacrament of Extreme Unction while the congregation repeated the prayers for the dying. A physician had been called, and he, on arriving, pronounced life extinct. The woman had been to confession on Saturday and intended to receive the Eucharist yesterday morning. Death was due to heart disease.

Father Voigt, after the dead woman had been carried from the church, spoke feelingly. He said that all should take to heart that which they had witnessed, and should lead such lives as to be ready to die at any time. The Gospel of the day was on “the last judgment,” and was read by the preacher before he began his sermon.

GENEROSITY WITH GOD.

You are not *obliged* to seek out him who has offended you, for it is his place to return himself, and to come to you to give you satisfaction, since he began the injury and outrage: yet go follow our Saviour's counsel, prevent him in good, render him good for evil, cast upon his head and heart the burning coals of signs of charity, that you may wholly inflame him and force him to a reconciliation. You are not *bound* by rigor of law to give alms to all the poor you meet, but only to such as are in very great need of them; yet do not therefore cease to give willingly, according to our Saviour's counsel, to every poor person you find, so far as your condition and your real necessities may allow. You have liberty to use wine within the limits of propriety; yet following St. Paul's counsel to Timothy, take only so much as is requisite for your stomach's sake.

—St. Francis de Sales.



ST. JOSEPH'S CHURCH, ALAMEDA.

The new St. Joseph's Church, Alameda, of which Rev. J. J. Sullivan is the energetic pastor, was dedicated Sunday, January 20th, by his Grace, Archbishop Riordan. Many of the clergy of San Francisco were present. The new church is a handsome edifice, and is one of the largest in Alameda county. B. J. Clinch was the architect. It is 134 feet long and 55 feet wide. It is a wooden structure of the Gothic style of architecture. There are two towers on the front, which is on Chestnut street. These towers are joined by the vestibule, which is pierced by three doorways, giving access to the building. The body of the church is free from obstruction by columns. It will seat 700 people. Its plan is cruciform. The nave is divided into five bays by cluster columns on the wall, which support the arches in the ceiling, and is lighted by stained double-glass windows. At each end of the transept there is a large five-light window, and the front, between the towers, is pierced by three windows above the organ gallery. The sanctuary is octagonal, and is lighted at a height of twenty feet by a large triple window, and a smaller window on each side. The sacristies are very roomy. A fine bell, the gift of Mr. and Mrs. Michael Kane, hangs in the bell tower. The beautifully carved main altar is the gift of another member of the congregation. A Mission was started in the new church on the eve of its dedication by Rev. Fathers Moeller and Finnegan of the Society of Jesus.

PARENTS: How much do you cooperate with those who teach Christian Doctrine to your children? How often do you inquire as to the Catechism lesson which your child should study at home? What can exempt you from watching over the religious training of your children? The teachers can do but very little unless you, at home, see that the children prepare their lessons. The home lesson is worth a great deal and the parents should be most attentive when children are preparing for the Sacraments. How often have pastors to regret the ignorance of

children in the fundamentals of religion, and the reason is that parents are so negligent of the duty of home instruction in the Catechism.

SEMINARY EXTRACT, DECEMBER, 1894.

It seems incredible that the amount of money spent annually for liquor in the United States alone has reached the enormous aggregate of one thousand millions of dollars; that the sum total paid for drink exceeds that expended for bread and meat.—REV. FATHER A. P. DOYLE.

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ST. BLAISE.

St. Blaise was Bishop of the city of Sebaste in Armenia. In order to spare himself for the spiritual welfare of his flock, he retired during the persecution waged against the faithful by the Emperor Dioclesian, into the vicinity of Mt. Argeus where for some time he hid himself in a cave. He was, however, afterwards discovered by the soldiers of the governor Aricolaus while they were hunting. Hurried before the governor, he was accused of being a Christian and was cast into prison. As soon as this news was noised abroad the sick moved by their love for him as well as by their admiration of his sanctity flocked to see him, seeking relief at his hands. Among the many who presented themselves was a boy who had in vain sought healing among the physicians of the city. He had swallowed a bone, which, lodging in his throat, threatened his life. The prayers and the blessings of the holy man brought about the desired effect. On this account St. Blaise is looked upon as the special patron of those who suffer from affections of the throat, and on his feast it has ever been the custom in Catholic countries for the faithful, together with their children, to present themselves at the altar rail in order to have their throat blessed as a preservative against this special form of ailment. In this pious ceremony the candles which have been blessed, especially for this purpose, are used. The ceremony will take place in St. Ignatius Church tomorrow, Sunday, from 2 p. m.

IMPORTANT.

We must have all matter for publication at our office not later than the 24th of each month.

FEAST OF THE PURIFICATION.

In the old Testament the law commanded that the woman who had given birth to a son should abstain from approaching the Tabernacle for the space of forty days. On the fulfillment of this period of retirement she was to offer a sacrifice for her purification. The law prescribed that the victim of the sacrifice should be a lamb as a burnt offering and a turtle or a dove as a sin offering. If the mother were in needy circumstances, she was permitted to substitute a turtle or a dove in place of the lamb. Besides this another enactment of the law required that the first-born son should be looked upon as the peculiar property of God, and had, therefore, to be redeemed by the payment of six sicles of silver to the treasury of the Temple. As a daughter of Israel, Mary had given birth to a first-born son. Was she therefore bound to present herself before the High Priest and offer the prescribed sacrifice? Certainly not; for as she was a virgin mother whose spouse was the Holy Ghost, her case did not in reality fall under the letter of the law, for this latter made no provision for the miraculous circumstances surrounding her motherhood. Nevertheless, out of love for the law as well as out of a desire not to be even the innocent cause of admiration or surprise in those who were ignorant of the great things which had been done in her, she betook herself to the Temple and presented the victims to the High Priest in order that in the eyes of the priesthood and the people she might be declared free, not from any mortal but from a legal stain.

What an heroic example of love for the law as well as for humility she shows in this the Feast of her Purification.

At present San Francisco seems to be going wild with a reform movement, but we have not heard as yet who is to reform the so-called or rather self-styled reformers.

Let us take care that our last State is not worse than the first as Arthur McEwen wisely says. There is danger that the unwise enthusiasm of the inexperienced may do more for the enemies of good government than they could do by their own exertions.

Ordinarily the best proof of a man's capacity to superintend other people's business is his ability to manage his own well.

FRANCESCA SOCIETY.

The Francesca Society held its regular annual meeting Jan. 20th. After the reading of the reports of the Secretary and Treasurer, the following officers were elected for the ensuing year:

President, Mrs. Andrew Welch; First Vice-President, Mrs. Dr. Luke Robinson; Second Vice President, Miss David; Secretary, Miss H. Skidmore; Treasurer, Miss Martha Brooke.

During the year 2803 garments have been distributed, 441 yards of cloth, groceries to 90 families, toys and candies to 200 children. A vote of thanks was tendered to the donors and kind friends who assisted them.

After a few appropriate remarks by Rev. Father A. Varsi, S. J., the meeting adjourned. Appended is a list of generous donors to the society: James Coleman, Mrs. E. Martin, Mrs. Hickey, Mrs. Cooper, Mrs. Wohler, Mrs. P. Donahue, Mrs. Phelan, Miss Phelan, James D. Phelan, Jerome Sullivan, Mrs. Bailey, Mrs. Eastland, Mrs. Loughborough, Mrs. Callaghan, Mrs. R. Carroll, Mrs. A. Buckley, Miss J. Gately, Mrs. A. Welch, Mrs. E. R. Sullivan, Mr. Compton, Dr. and Mrs. L. Robinson, O'Brien & Sons, Mrs. E. Barron, Mrs. Belden of San Jose, Mrs. Hotelling, San Rafael, Capt. Goodall, Mrs. Montgomery, Miss Hazel Montgomery, Mrs. M. H. De Young, Thos. H. Williams, D. Samuels, Dr. Hertstein, A. Spreckles, Mrs. Casey, Miss Dillon, and several other friends of the society.

Chillingworth declared that the Bible is Protestantism. If that be true then Protestantism is not Christianity, for Christianity is not a book; it is God revealed and possessed. The object of the ideal Sunday-school is not to make children familiar with the Bible, but through the Bible make them acquainted with God. The ideal Sunday-school is not measured by the members attending, the amount of Bible crammed, memorative or otherwise, vociferation in singing, or even punctilious order in deportment. It is measured by the quality and degree of faith, hope and love enkindled in the hearts of the pupils.—The Christian Union.

The League of the Sacred Heart has a membership of 3,000 in St. Ignatius Church.

Holy Cross Parish has a flourishing Gentlemen's Sodality.

CATHOLIC LADIES' AID SOCIETY.

The open meeting given by C. L. A. S. No. 1, Oakland, Tuesday evening, January 15th, in California Hall, was a social success; an excellent programme had been prepared by the members which was well rendered and appreciated by all present.

On Tuesday morning, January 15, Miss E. Lyons, an active member of C. L. A. S. No. 4, and Mr. Heffner, a prominent business man of Port Townsend, were united in marriage at St. Brendan's Church. The happy couple left on the steamer last Friday for Port Townsend, their future home. They have the best wishes of all the members of C. L. A. S.

Branch No. 4, while congratulating one of its members, has also been called upon to extend the hand of sympathy to another, Miss Fannie Patterson, an esteemed member of this branch, whose beloved father was suddenly called to his Eternal Home on Friday evening, January 18th. We deeply sympathize with our dear Sister and her family in their bereavement, and pray that his soul may rest in peace. Amen.

C. L. A. S. No. 11 was honored last Monday evening by a fraternal visit from Mrs. Mulvihill, Sec. No. 22, Santa Rosa. The lady has been visiting her cousin, Miss Maggie O'Connell, an esteemed member of Branch No. 11.

The prayers of C. L. A. S. are earnestly requested for the repose of the souls of Joseph Ford, brother of Katie Ford, C. L. A. S. No. 8, John Gordon, brother of Mamie Gordon, C. L. A. S. No. 11. May their souls and those of the faithful departed rest in peace. Amen.

The following six months' report has been received from No. 12, Holy Cross Church: Cash in general fund, \$50 00; cash in relief fund, \$148 00; amount in treasury, May 9, \$26 70; total receipts for six months, \$224 70; total disbursements, \$145; balance on hand, \$79 70; number pieces of old clothing, 50. Disbursements—From general fund, \$29 85; from relief fund, \$20 20; groceries, \$77 65; fuel, \$10 15; medicine, \$4 80; new clothing, \$2 25. Membership—Active, 27; Honorable, 69. Visits to sick, 70; visits to needy, 82; physician's visits, 15; children found homes, 3; old person found home, 1; persons furnished employment, 3;

persons assisted, 18; families assisted, 6; visits to Almshouse, 5; visits to Hospital, 4, books distributed, 40.

St. Francis' Parish.

YOUNG MEN'S SOCIETY.

The regular meeting of the Y. M. S. of St. Francis was held on the evening of January 27, 1895, President J. J. Hillard in the chair.

The Committee of Arrangements for the entertainment to be given by this Society on February 8th, at California Hall, reported that the programme had been completed.

The following have been elected officers for the ensuing term: President, J. J. Hillard; First Vice-President, D. Campbell; Second Vice-President, Martin Murphy; Recording Secretary, P. Vlautin; Financial Secretary, J. A. Murphy; Treasurer, J. Adams; Marshal, C. Shelbe. Board of Directors—Eugene McLane, Jno. Duffy, A. Curran, W. Donovan, T. S. Donergan, J. O'Connell.

A burlesque Jury Trial was held in Judge Ryan's Court in the club rooms. J. O'Connell, foreman of the jury, gave his verdict in favor of the defendant without consulting any of the other jurors. Attorney Geompalini Fugionasi, alias M. J. Hodge, protested against the decision and appealed to the Supreme Court. The able argument of J. Schmid, in exposing P. O. Hoolighan (witness for the plaintiff), had a telling effect on the jurors, thereby getting their decision in favor of his client.

CLUB NOTES.

The three cornered pool tournament between Shelbe, Dextraz and Leihman is rapidly nearing an end. At this date Rob. Leihman leads by a small number, with Dextraz a close second.

A novel way of selling tickets was hit upon by M. Murphy and J. O'Connell. Martin met a friend of Jack's in the street and presented him with a ticket and Jack's compliments. Jack then dropped around to his friend's place of business and collected for the tickets.

J. J. Hillard and Martin Murphy have issued a challenge to any two members of the club to play Euchre best, three out of five games, for the championship of the club.

P. P. VLAUTIN.

FALSE HOOD--MISREPRESENTATION.

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St. Francis Parish.**PRESENTATION CONVENT.**

The Presentation Convent, Powell and Lombard streets, re-opened with as large attendance as last month, notwithstanding the bad weather. Many new pupils were enrolled.

SUNDAY SCHOOL ENTERTAINMENT.

On Thursday evening, December 27th a most interesting and successful entertainment was given by the pupils of St. Francis Sunday-School for the benefit of their Christmas Tree which was repeated on the following Monday afternoon in form of a matinee for the children.

It was under the direction of Mrs. A. B. Collins and reflected great credit on her, also proving effectually her untiring interest in the children of the parish. Every number of the programme given below was well selected and well rendered. The chorus singing by the pupils was very fine, though not surprising as the children of St. Francis parish have always been noted for their good singing. The calisthenics and Delsarte exercises were to the mark and "O'Grady at the Gate," by Bernard Gleason, won the hearts and unanimous applause of the audience.

PROGRAMME:

"Moonlight on the Lake," Chorus; "Guess," Maud Kileommon; "O Pine Not My Heart," Mary Mulcahy; "A Mortifying Mistake," Laura Tutter; Zither Duet, Constance and Emil Paulson; Calisthenics—Leader, Anita Sullivan; Song and Dance, Victoria Orr; Duet, "Christmas Chimes," D. Henneberry and Ina Collins; "The Rehearsal," (a farce)—Teacher, Katie Campbell; Pupils, Agnes Supple, May Richards, Gracie McIntyre, Florence Sullivan, Pauline Ryder, Willie Gleason, James McCarron, Walter Duane; Song, (selected) Miss D. Henneberry; "A Wife's Soliloquy," May Wagner; Highland Fling, Maud Martenstein; "Christmas Eve," Anita Sullivan; "Pretty Birds Sing to Me," Ina Collins; Zither Solo, Constance Paulson; Delsarte—Leader, Minnie Colthurst; "Officer O'Grady at the Gate," Bernard Gleason; "Good Night," Chorus.

SUNDAY SCHOOL CHRISTMAS TREE.

The pastor, Rev. J. G. Conlan, the Sisters of the Holy Family and teachers have much to congratulate

themselves upon in the last year's work of our Sunday-school. Particularly noticeable was the large and regular attendance every Sunday, and their pious attention during their 9:30 A. M. Mass.

The Sunday-school now registers 600 and more scholars in good standing. December 30th was the day appointed for the distribution of gifts for the girls, and January 1st for the boys. St. Francis Hall was beautifully decorated by the young ladies with wreaths and festoons of redwood and fir intermingled with the red berries of the Manzanita. At the end of the hall was displayed the beautiful and appropriate gifts, destined for pupils in good standing, flanked on the sides by tier upon tier of boxes and baskets of candy. In the center stood the children's delight, the Christmas tree, which seemed to smile at its down-laden boughs of bright lights and pretty things.

As the scholars had given an interesting musical and literary entertainment a few days previous no programme was rendered on either day. Diligence was the standard for the three highest prizes in each class and many wistful glances were cast upon Father Corcoran, who, in his regretted absence, took Rev. Father Conlan's place, as he arose to announce the successful names. Engravings, beautifully mounted, and books were presented to the higher classes while the hearts of the younger children were made happy by dolls, dishes and games.

Father Griffin dispensed his baskets and boxes of candy generously, and yet some was left to send home to "sister and brother who were coming to Sunday-school next year."

The parishioners of St. Francis Church are proud of their Sunday-school and deeply grateful to their pastor, Rev. Father Conlan, and the Sisters of the Holy Family for their zealous and kind attention to their little ones.

A. B. C.

ST. CHARLES' LYCEUM.

St. Charles Lyceum has elected the following officers: President, Joseph Foley; Vice-President, Geo. Creighton; Recording Secretary, Morgan Sweeney; Corresponding and Financial Secretary, Joseph Fogarty; Treasurer, John Bannerman; Librarian, Louis Striegel; Marshal, John Dyer; Board of Trustees—John Daly, Joseph Richards, Dennis Poland.

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STATUES PAINTED TO ORDER

A REMONSTRANCE.

There are thoughts that the mind cannot fathom,

The mind of the animal male;
But the women abundantly hath them
And mostly her notions prevail.
And why ladies read what they do read
Is a thing that no man may explain,
And if any one asks for a true rede
He asketh in vain.

Ah, why is each "passing depression"
Of stories that gloomily bore
Received as the most subtle expression
Of almost unspeakable lore?
In the dreary, the grubby, the grimy,
Say, why do our women delight,
And wherefore so constantly ply me
With "Ships in the Night"?

Dear ladies, in vain you approach us
With Harradens, Hobbeses and Grands,
For, alas! though you offer to coach us
Yet the soul of no man understands
Why the grubby is always the moral,
Why the nasty's preferred to the nice,
While you keep up a secular quarrel
With a gay little vice;

Yes, a vice with her lips full of laughter,
A vice with a rose in her hair,
You condemn in the present and after,
To darkness of utter despair;
But a sin if no rapture redeem it,
But a passion that's pale and played out
Or in surgical hands—you esteem it
Worth scribbling about!

What is sauce for the goose, for the gander
Is sauce, ye inconsistent fair!
It is better to laugh than to maunder,
And better is mirth than despair;
And though life's not all beer and all
skittles,
Yet the sun, on occasion, can shine,
And, mon Dieu, he's a fool who belittles
This cosmos of thine.

There are cakes, there is ale—aye, and
ginger
Shall be hot in the mouth as of old;
And a villain with cloak and with whinger,
And a hero, in armor of gold,
And a maid with a face like a lily,
With a heart that was staid and gay,
Make a tale worth a world of the silly
Sad trash of to-day?

—Longman's Magazine.

SEAL OF THE UNITED STATES.

The seal now in use is the fourth of the series. It depicts the American eagle holding in each claw a sheaf of arrows, and surmounted by a circular wreath inclosing thirteen stars, corresponding to the original States and encircled by the motto "E Pluribus Unum." It is mounted upon a massive block, and is so admirably constructed mechanically that the slightest turn of the screw will develop all the pressure required. The uses to which the great seal is put are various. It goes upon all commissions, pardons and other official documents issued by the President; but a law passed in 1889 says it shall not be affixed to any instrument except a commission "without the special warrant of the President therefor."

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MATERNAL INFLUENCE.

How tender are the emotions awakened by the sweet name of "mother." It is music to the ear and balm to the wounded heart. Difference of customs and tastes produce an endless diversity in the views and inclinations of men, but in all ages and every clime and under every variety of circumstances we find in the human heart one sympathetic cord that thrills responsive to a mother's love. For the untamed savage or wandering Arabian, or refined European that name has a charmed power that conjures up the fondest memories and happiest associations.

This gentle being who watched with unwearying love over our infancy, guided our first steps, dictated our first words, kissed away our tears, whose eye lost its brightness, her cheek its bloom in constant anxiety for our well being, she surely has claims on the heart's best affection. No other earthly love is so pure, so deathless as a mother's. Every one else loves us for good qualities real or imaginary, but the mother loves not for beauty, talent or worth but because God implanted that sentiment in her heart.

Friends whom we trusted even more than ourselves may prove false, contempt or hatred may succeed admiration and tenderness, but a mother forgets not her child, adversity draws her closer to him, his failings, whilst they affect her, increase her solicitude without diminishing her love.

No tongue is half so eloquent as hers in soothing sorrows, no nurse so skillful in alleviating pains, no one so patient in bearing with our waywardness, never wearying of us even when we are weary of ourselves. Her presence adds zest to our joyous moments and her memory steals upon us like a pleasant dream in our lonely, heartsick hours.

Linked as she is with all that is great and holy in men's nature, it is natural that she should always have exercised wonderful power over the human heart. History furnishes us with numberless examples of maternal influence.

We see in pagan antiquity the Roman matron Veturia quenching with a mother's words of peace and supplication the fierce flame of revenge in the stern heart of Coriolanus. We see the Spartan mothers training up a nation of warlike heroes, for rather would their sons meet a cruel death on the field of

battle than their reproachful glance for being found recreant to their trust.

But the Christian mother, how strong, how salutary is her influence! Her children are far more precious in her sight than were the Gracchi to Cornelia, the pearl of Roman matrons. Cornelia regarded her sons as her brightest ornaments, her richest treasures on earth; but the Christian mother sees in her offspring her crown-jewel for eternity.

Behold her type in the mother of the Machabees "who joining a man's heart to a woman's thought" urged her seven fair sons to despise alike the promises and threats of the royal tyrant. She taught them to turn their glance upward from earth and its short-lived sorrows to Heaven with its ineffable and never-ending joys, enduring the while in their torments a sevenfold martyrdom.

Few are required to complete their mission in anguish and martyrdom like the Jewish mother, but all should prepare their children to bear their part nobly in the stern conflict against the world and their passions.

To a mother's teachings France owes its sainted king and hero, Louis IX., and a mother's influence, well directed, rendered our own Washington the defender, the deliverer, the glory of his country.

M. P.

ST. VINCENT DE PAUL SOCIETY.

A report of the St. Patrick's Conference of the St. Vincent de Paul Society was read at all the Masses in St. Patrick's Church last Sunday. There was expended in charity during the year \$7607 45; 267 families or 915 persons being relieved; 780 visits were paid; 40 applications were investigated and 130 situations obtained. In addition to this \$235 were received and disbursed by the Sisters of Charity. John Mulhern, as president, issues the report with an earnest request to those interested to become members.

SACRED HEART COLLEGE.

Prosperous condition, commercial department especially so.

De la Salle Library Society of Class of '95 enthusiastic over their year's work. This Society is preparing a particularly interesting programme for Washington's Birthday.

Work on St. Mary's College begun some time ago. Expect to have it ready again by August.

PUBLIC-SPIRITED PRIEST.**Generous Action of Father Mulhane of Mt. Vernon, Ohio.**

The Board of Education of Mt. Vernon, Ohio, took action recently deciding that after December 30 the inmates of the Home for Friendless Children in that place would not be admitted to the public schools unless their tuition was paid for, and so notified the directors of the home. The matter was made public immediately, and Father Mulhane, rector of St. Vincent de Paul's Church, sent the following letter to the President of the Board of Directors, Hon. Charles Cooper:

MT. VERNON, December 17, '94.
Hon. Charles Cooper, Trustee of "The Home for the Friendless."

DEAR SIR: I hereby offer to your Board to accept the children of the Home at St. Vincent de Paul's School without any charge of tuition. The Sisters of Charity will be glad to teach these homeless ones without any remuneration, and I assure you no attempt will be made to proselytize any of them.

Respectfully yours,

L. W. MULHANE, Rector.

Mr. Cooper said that a number of prominent business men were signing a petition to the Board of Education to rescind the order excluding the children of the home. If it failed he was, he said, in favor of accepting the generous offer of Father Mulhane, expressing at the same time his appreciation of the high standard of the parochial schools and his confidence that the homeless children would receive good treatment there and not be unduly influenced in religious matters.

—Catholic Columbian.

The Philhistorian Debating Society of St. Ignatius College has elected the following officers: President, Rev. M. Gabriel, S. J.; Vice President, P. William; Secretary, H. Sullivan; Treasurer, G. Fox; Advisory Committee—E. C. Cagaris, Ed. P. Williams; Librarian, W. Breen.

Rev. P. D. Brady, of Old St. Mary's College Parish, who was attacked at his residence some weeks ago, is now recovering from his injuries. No trace of his assailant has yet been discovered.

The virtue which has never been attacked by temptation is deserving of no monument.

At Kennedys' Dry Goods Store, s. w. cor. Market and Fifth streets, there is a special discount to religious, educational and charitable institutions.

St. Patrick's Parish.

YOUNG MEN'S SOCIETY.

The regular monthly meeting of the Young Men's Society of St. Patrick's Parish, was held in the Young Men's Society Hall on Wednesday evening, January 7th. The announcement that nominations of officers for the ensuing term would be in order at this meeting served to draw a large attendance to the hall. After the business proper of the meeting had been disposed of, the Social Session, which has been made such a popular feature of the meetings, was opened and the following entertaining program was rendered by the young men of the society:

Violin solo, Jno. Donaldson; song, M. Corridan; accordion obligato, Neil McLaughlin; recitation, Joseph Burns; song H. Sullivan. Debate: "That an educational qualification should be applied to voters," affirmative, M. Corridan, T. Sargent; negative, Mr. Hennessy, J. Kirby. Comic song, Chas McGinley; song, J. Kirby. Owing to the absence of Mr. Sargent, one of the participants in the debate, it was resolved to postpone the arguments of Messrs. Sargent and Kirby till the next meeting.

The members of this society have determined to widen their sphere of usefulness and try to reach out and secure as many new and desirable members as they possibly can, and for that purpose they have secured Pioneer Hall for Wednesday evening, Feb. 20th, to hold an open meeting, which will be a fac-simile of their regular monthly meeting with several additional features. The following committee was appointed by President Flynn, on entertainment: Messrs. Jos. Hayes (chairman), M. Corridan, J. O'Brien, Eugene F. Lacy, Wm. A. Breslin.

It is expected by this means to secure many new members to the society. The following were nominated for officers of this society, the election to be held at the next meeting, 4th inst.: President, W. Flynn; First Vice Pres., J. Kirby; Second Vice Pres., Chas. McGinley; Fin. Sec., Frank Sullivan, Rec. Sec., E. F. Lacy; Marshal, John Coffey.

In conclusion I would add that besides the election the Good of the Order Committee will present a creditable program for the entertainment of the young men at the next meeting, and the members of the society extend a cordial invitation to all young men who would

desire to pass a pleasant evening in pleasant surroundings to drop in at one of our regular meetings where they will always find the Introductory Committee on hand to make them acquainted, and the officers will gladly give them any and all information as to the objects, aims, etc., of the society, and do all in their power to make their visit a pleasant one.

A new innovation has been lately introduced into the society which is sure to meet with success, it is an idea of the Director of the society, Rev. Father Brennan. He has placed in a conspicuous part of the hall a large box marked "Question Box." This box provides a means for the members to ask any questions pertaining to religion; all the member has to do is to write the question on a slip of paper, drop it in the box, and the Rev. Father will do the rest. This is an admirable idea, as there are perhaps many persons in the society who are naturally bashful and who otherwise would not care to ask openly any question relating to religion, but who, now that the society has furnished the means, will not be slow in taking advantage of the "Question Box."

EUGENE F. LACY, Sec.

Cathedral Parish.

The two young ladies' sodalities connected with St. Mary's Cathedral have elected the following officers:

Holy Angels' Sodality—Prefect, Florence Murphy; first assistant, Marie Stark; second assistant, M. O'Donnell; secretary, Rosemond Meherin; treasurer, Emma J. McManus; councilors—Constance Smith, Stella Baccus, Minnie Otis, May Horn, May Hogan, Evelyn Slesovitch, May Ryan, Cesea Rogers, Lillie Rock.

Children of Mary—President, Nellie Hayes; first assistant, Emma Sullivan; second assistant, Mary Rielly; secretary, May McKinley; treasurer, Eva Conway; sacristan, Gertie Gardner; councilors—Anna Brennan, Eva Conway, Maggie King, Annie Murray, Bella Murphy.

Father McGinty, of Holy Cross Parish, is contemplating the building of a new church edifice.

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A HINT TO THE HEADS OF FAMILIES.

No one who observes the behavior of mankind can be surprised at any manifestation of inconsistency. It is only when something monstrously antagonistic in theory and practice is brought to our notice that we are constrained to exclaim, "Consistency, thou art a jewel!" The tendency is to become indifferent regarding anything that is common. We regulate by law the sale of gunpowder, the administration of poison, because these things are likely to cause destruction of property and to endanger life; but we are utterly careless of dangerous reading, which is calculated to undermine character, uproot faith, destroy virtue, and ruin immortal souls. The power for evil exerted by the press is incalculable; how inefficient are the measures taken to curb it! There are disorders which can be cured only by the moral sense of the public; and the one of which we write is likely to increase for the reason that standards of morality are lowered. Books that are read and discussed everywhere nowadays would not have been permitted to pass through the mails twenty-five years ago.

But, whatever may be the public standard of morality, Catholics have no excuse for "doing as the rest of people." The principles by which they are bound to regulate their lives are unalterable. If a book or a newspaper is an occasion of sin, it has to be given up or let alone, no matter how popular it may be. As Bishop Hedley observes in a recent pastoral: "You can not read about, dwell upon, or entertain in your heart and thought, any scene, description, sentiment or feeling, which it would be wrong to put into act, or which urges and leads to sinful act. All such reading and indulgence of the imagination is sinful, either because they set up sinful thinking, or because they lead to sinful acts, or for both reasons."

At a season when recreation is largely confined to reading, it behooves the heads of families to examine into the sort of literature that comes to their homes. No father or mother with the least sense of responsibility would allow a child to associate with criminals. And yet the secular papers, which are accessible to the youngest members of the family, are filled with reports of all sorts of crimes. In many cases these reports are so detailed as to corrupt the minds of youthful readers and incite them to acts of im-

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morality. As for books, some of the most popular are at least dangerous reading. Parents who prefer to have their sons and daughters "unspotted from the world" than followers of its fashions will banish all such literature from their homes as they would exclude criminals. If it be dishonorable and demoralizing to associate with dissolute men and women, it is certainly to no one's credit or profit to form their acquaintance in books and newspapers which reveal their corrupt minds and describe their shameful deeds.

—Ave Maria.

A THOUGHT.

One sweet welcome thought
Comes to me o'er and o'er,
As I pass the little church
With its always open door.

Nearer my Father's house
Where the many tapers be,
Nearer the little house
Where Jesus is waiting for me.

Nearer the Giver of life,
Where we lay our burdens down,
Listening to what He will say,
"Patience gains the crown."

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General Intention for February 1895.

Presented by the Cardinal Vicar to His Holiness, who recommends it with his special blessing to the Associates of the Apostleship of Prayer, League of the Sacred Heart.

THE INCREASE OF LOVE OF OUR NEIGHBOR.

This intention follows as a natural consequence from the one chosen by the Holy Father for last month. The love of our neighbor will be in exact proportion to our love of God. In fact these loves are contained the one in the other and hence can never be separated.

"To love one's neighbor for God," says St. Francis de Sales, "is to love God in man or man in God." Hence it is that these two great loves do not constitute two theological virtues but only one. Still more in the two aspects of the same virtue, our Lord, and after Him the apostle of the Sacred Heart, have plainly brought out the doctrine of the necessary resulting of love for our neighbor from any true love for God. "If any man say: 'I love God, and hateth his brother, he is a liar. For he that loveth not his brother, whom he seeth, how can he love God whom he seeth not? And this commandment we have from God, that he, who loveth God, love also his brother.'"

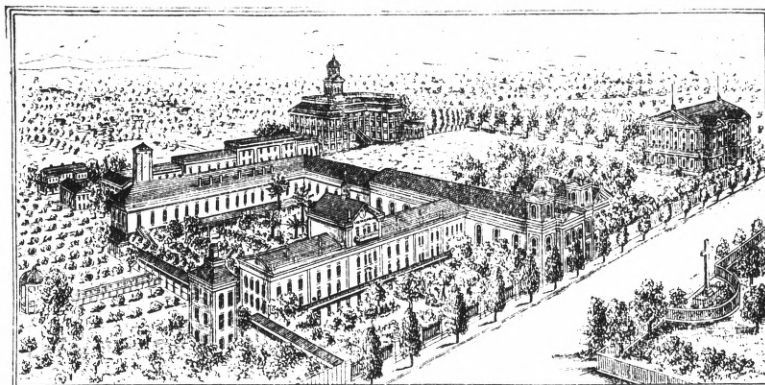
What then is the reason for this love, of which we have to beg the increase during this month? Every Christian can give the answer. It is that this neighbor is "made to the image and likeness of God;" that he is, at least in possibility, a living member of the mystical body of Jesus Christ; that God loves him and bids us love him; that our Lord has transferred to the least of our brethren the enormous debt we owe Him. "Whatever you do to the least of My brethren you have done it unto Me." Nay more, this proof of our charity shall be the cause of a favorable judgment on the last.

What is the measure of this love for our neighbor. It is not only to love our neighbor as ourselves, which would be with intense love, but as we wish to love Jesus Christ Himself, and if that were possible, as much as He has loved us: "Love one another as I have loved you." Christ's love was without measure—the love of a divine Heart.

What are the means to advance in this love, which Christ says contains all perfection—"the fulfilling of the law?" We must, first of all, beg of the Sacred Heart, the source of all love, to obtain for us an increase of divine charity, for it is a gift of God. But it is a gift which must be used, not to be kept wrapped up in a napkin, a gift to be used for the Master Who gives it.

—*Little Messenger of the Sacred Heart.*

Ten thousand difficulties do not make one doubt as I understand the subject; difficulty and doubt are incommensurate.—*Newman.*



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REV. JOSEPH RIORDAN, S. J., President.

A TELLING TEMPERANCE SERMON.

It is said that a great manufacturing company in Massachusetts recently paid their workmen on Saturday evening seven hundred ten dollar bills, each bill being marked. By the following Tuesday four hundred and ten of these marked bills were deposited in the bank by the saloon keepers of the town. Four thousand and one hundred dollars had passed from the hands of the workmen on Saturday night and Sunday, and left them nothing to show for this great sum of money but headaches and poverty in their homes. The saloon keepers added to their savings in the bank. Such an instance as this shows with extraordinary clearness the folly, the worse than childish weakness of drinkers. It is a whole chapter on intemperance.—*Sacred Heart Review.*

To learn to pray, the best means is a sense of our own unworthiness. The true preparation for prayer, is habitual mortification. He who wishes to pray without mortifying himself, is like a bird trying to fly before it is fledged.—*St. Philip Neri.*

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USEFUL RECIPES.

LEMON PIE.—Grate the yellow rind of two lemons, beat together the rind, juice, ten tablespoonfuls of loaf sugar, and the yolks of four eggs until very light, then add two tablespoons of water. Line a large plate and fill with the mixture; bake until the paste is done; beat the whites stiff and stir into them two tablespoons of sugar; spread it over the top and bake a light brown.

PEACH PIE.—Make a nice short crust and cover your pie dishes; have ready pared and quartered ripe peaches, put a layer of them in the dish, sprinkle thickly with good brown sugar, roll out another crust, double it over and cut a row of slits through the centre; wet the edges of the lower crust, press lightly on the edges, trim it around close to the dish with a knife dipped in flour, and bake in a quick oven half or three-quarters of an hour. All fruit or summer pies should be eaten the day they are baked.

MAIZENA PUDDING.—Four tablespoonfuls of maizena, stirred into two eggs, and milk enough to make it smooth. Set a quart of milk to boil, and just before it boils stir in the above, constantly stirring the same way till it thickens; remove from the fire and flavor. To be cold, and eaten with milk or cream, and sugar. It is very nice to omit the eggs, and take six tablespoons of maizena to a quart of milk (stirring the same way) and eaten warm with a sauce.

SWEET APPLE PIE.—Pies made of sweet apples used in precisely the same way as pumpkins, omitting the ginger

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and adding a little lemon, if liked, for seasoning, are better to the taste of some than pumpkin pie itself. Pare, cut and stew the apples. If cooked in a covered dish in the oven they are better. Strain through a colander; add a little milk; cream is better. If there be no eggs to spare, stir in a handful of flour, or about a spoonful to a pie. Sweeten to taste.

SQUASH PIE.—Steam or boil some squash, then sift it. Take two cups of sifted squash, one and a half cup of milk, three tablespoonfuls of sugar, two eggs, and flavor with ginger and cinnamon, or a little nutmeg. This will make one good-sized pie. Pumpkin pie can be made in the same way.

COTTAGE PUDDING.—One cup milk, one-half cup sugar, one egg well beaten, three tablespoonfuls melted butter, one and one-half teaspoonfuls yeast powder, and two cups of flour. Serve with cream and sugar, or a nice sauce.

ENGLISH PLUM PUDDING.—One pound suet chopped fine, one of sugar, one of grated bread, one of raisins, two of currants, ten eggs, one glass brandy, two spoonfuls ginger, two nutmegs, one-half pint milk, and a little salt. Tie it up tight in a cloth and boil four hours.

FARINA PUDDING.—Boil one quart of milk, sprinkle in gradually two even tablespoonfuls of farina and stir well until it thickens, then let it boil slowly about five minutes. Take three beaten eggs, half a cup of sugar, two tablespoonfuls of melted butter, a little salt, and stir into the farina and milk. Flavor with lemon. Bake half an hour in quick oven and eat warm.

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Children's Page

HYMN TO THE SACRED HEART.

When softly dawns the golden light,
And shadow melt o'er land and sea,
O sweet and sacred Heart of Christ,
We consecrate our souls to Thee!
Before Thine altar's holy throne,
The while we humble kneel and pray,
We bring to Thee—to Thee alone—
The off'ring of the new-born day.

When all the day of toil is done,
And twilight spreads her purple wing,
When starry vigils have begun
Before the Eucharistic King,
As ardent lovers at the tryst
Impassioned to the lov'd one flee,
O true and tender Heart of Christ,
We haste to give the night to Thee!

In joy or grief, in hope or fear,
In sin, in suff'ring, and distress,
Behold a Refuge ever near,
To heal, to comfort, and bless.
In light or darkness, life and death,
In Time and in Eternity,
Devoted Heart, with trusting faith,
We consecrate our all to Thee!

—Eleanor C. Donnelly.

CORRECT THY BROTHER.

If thou observe any vice in thy brother, correct him secretly; if he will not hear thee, correct him openly. For such reproofs are good, and often better than silent friendships. And though thy friend deem himself aggravated, do thou yet correct him; for the wounds of friends are easier to bear than the kisses of flatters.—*St. Ambrose.*

Besides the reverence due parents and superiors, the aged should command the respect of children. Old people are weak, infirm, and generally have odd and disagreeable ways of saying and doing things; but they are dear to God on account of the lives they have led, and He has honored them with a long length of years in the land. To please Him



children must reverence those who are loved by Him.

A MIRACULOUS ESCAPE.

It is related of Sir James Thornhill, a famous painter, that while he was employed decorating the inside of the dome of a church in London, he was saved from a terrible death by the presence of mind displayed by his attendant. One day, while he was painting, he wished to see the effect of his work from a distance, and for this purpose he moved backwards from it along the scaffolding until he reached the very edge. The artist was so absorbed in his work that he did not perceive his danger. Another step and he would be precipitated from that great height and would be dashed to pieces on the pavement below. His attendant, seeing his perilous position, knew that if he cried out he would only increase the danger. For an instant he stood powerless with fear, but the next he hurled with great force the brush he

held in his hand against the beautiful painting. Sir James Thornhill seeing the man's action and supposing him to be insane, darted forward to save his picture which was now marred by an unseemly daub of white paint. Then turning to his assistant, who stood, not knowing what to say, demanded of him why he threw the brush. "Oh! my good Master," cried he, "it was your life or the painting which was at stake and I chose the latter."

The artist understood the man's motive and, taking his hand, thanked him with tears in his eyes, and then offered up thanks to God for his miraculous deliverance.

O JESUS! born of Virgin bright,
Immortal glory be to Thee,
Praise to the Father infinite,
And Holy Ghost eternally.

What is birth to a man if it be a stain to his dead ancestors to have left such an offspring.

CALENDAR.

FEBRUARY, 1895.

(Almanac and Calendar of the Apostleship of Prayer.)

1. Friday. FIRST FRIDAY. St. Ignatius, Bp.M. (107). St. Bridget V. Ab., (Patroness of Ireland, 523). *All for Jesus.*
2. Saturday. PURIFICATION OF BLESSED VIRGIN MARY. St. Cornelius, (90) *Spirit of sacrifice.*
3. Sunday. 4th after Epiphany. Saint Blase, Bp. M. (316). *Faith.*
4. Monday. St. Andrew Corsini, Bp. (O.C., 1373). St. Jane de Valois (1447). *Patience in trials.*
5. Tuesday. St. Philip of Jesus, M. (Minorite, Mexico). Three Japanese Martyrs (S.J. 1597). *Respect for the poor.*
6. Wednesday. St. Titus, Bp. (94). St. Dorothy, V M. (304). *Unselfishness.*
7. Thursday. Saint Romuald, F. (Camaldul's, 1207). St. Richard, K. (722). *Pray for Missions*
8. Friday. St. John de Matha, F. (Trinitarians, 1213). *Pray for sinners.*
9. Saturday. St. Cyril of Alexandria, Bp. D. (444). St. Apollonia, V. M. (249). *Pray for sufferers.*
10. Sunday. Septuagesima. St. Scholastica, V. (O.S.B., 543). *Simplicity.*
11. Monday. Seven Servites, FF. (1233). Bl. John de Britto, M. (S.J., 1693). *Love of our Lady.*
12. Tuesday. St. Agatha, V. M. (257). St. Eulalia, V. M. (304). *Spirit of prayer.*
13. Wednesday. St. Catherine de Ricci, V. (O.S.D., 1590). St. Raymond of Pennafort (O.P., 1275). *Avoid bad company.*
14. Thursday. St. Joseph of Leonissa (Capuchin, 1612). St. Valentine, M. (306). *Perseverance in prayer.*
15. Friday. Saints Faustinus and Jovita, MM. (122). Twenty-six martyrs, Japan (1597). *Mortification.*
16. Saturday. St. Onesimus, Bp. (Disciple of St. Paul). *Confidence in God.*
17. Sunday. Sexagesima. Saint Fintan, Ab. (560). *Trust God's mercy.*
18. Monday. St. Simeon, Bp. M. (107). *Suffer cheerfully.*
19. Tuesday. St. Conrad of Placentia (1351). *Reparation.*
20. Wednesday. St. Eucherius, Bp. (778). St. Mildred, V. Ab. (650). Anniversary of the election of Leo XIII. *Pray for the Pope.*
21. Thursday. St. Felix, Bp., Apostle of Metz (128). B. Diego Carvalho, M. (S.J., 1624). *Forgetfulness of self.*
22. Friday. ST. PETER'S CHAIR AT ANTIOCH. Bl. Isabella, V. (1270). *Pray for all Bishops.*
23. Saturday. St. Peter Damian, Bp. D. (1072). Vigil of St. Matthias. *Love of the poor.*
24. Sunday. Quinquagesima. St. Ethelbert, K. (616). *Fear Worldliness.*
25. Monday. St. MATTHIAS, Apostle (63). St. Walburga, Ab. (780). *Seek to be unknown.*
26. Tuesday. St. Margaret of Cortona, Penitent (O.S.F., 1297). *Spirit of penance.*
27. Wednesday. Ash Wednesday. St. Leander, Bp. (Seville, 596). *Sorrow for sin.*
28. Thursday. St. Oswald, Bishop, (York, 922). *Gentleness.*

EXPLANATION: The number after a Saint's name is for the year A. D. Bold-faced type denotes Holydays of Obligation.

ABBREVIATIONS: Bp.—Bishop; P.—Pope; M.—Martyr; W.—Widow; D.—Doctor. O. P.—Dominican, O. S. F.—Franciscan; O. C.—Carmelite; Ab.—Abbot or Abbess. V—Virgin; F.—Founder; O.S.D.—Dominican Nun; S.J.—Jesuit; C.P.—Passionist.

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St. Mary's Church.

Location, corner California and Dupont streets. The Paulist Fathers. Masses on Sundays and Holydays at 7, 9 and 11 a. m. Vespers 7 p. m. Week day Masses at 6:30 and 7:30 a. m.

St. Bridget's Church.

Location, Van Ness Ave and Broadway street. Rev. John Cottle, Rector.

Masses on Sundays at 6:30, 8, 9, 10:45 a. m. Vespers, 7:30 p. m.; week day Masses, 6, 7 and 7:30 a. m.

St. Dominic's Church.

Location, cor. Bush and Steiener streets. Served by the Dominican Fathers connected with the monastery adjoining the church.

Masses on Sundays at 6, 7, 8, 8:30, 9:30 and 10:30 a. m. Procession of the Rosary Confraternity on the first Sunday of each month. Procession of the Holy Name Confraternity on the second Sunday of each month at 7:30 p. m. with sermon and benediction. Sermon and benediction at 7:30 p. m. Masses on week days at 6, 6:30, 7 and 8 a. m.

St. Peter's Church.

Location, westside Alabama bet. 24th and 25th streets. Rev. P. S. Casey, Pastor. Masses in the church at 7, 9, 10:30 a. m. on Sundays. On Holydays at 6, 7 and 9 a. m. At 9 a. m. in St. Peter's Hall for school children on Sundays. At 9 a. m. in the church on Holydays for children.

Notre Dame des Victoires (French).

Location, Bush street near Stockton. In charge of the Marist Fathers.

Masses on Sundays at 6:30, 7:30, 9, 10:30 a. m. Vespers at 7:30 p. m. Masses on week days at 7, 7:30 and 8 a. m.

Mission Dolores Church.

Location, Sixteenth and Dolores streets. Rev. R. P. Brennan, Rector. Pastoral residence, w. s. 16th near Dolores street. Masses on Sundays and Holydays at 6, 8, 9 and 10:30 a. m. Vespers at 7:30 p. m.

St. Rose's Church.

Location, Brannan street near Fourth. Rev. D. F. Nugent, Rector. Masses at 7, 8, 9 and 10:30 a. m. Vespers at 7:30 p. m.

St. Ignatius Church.

Location, n. s. Hayes street near Van Ness avenue. Conducted by the Fathers of the Society of Jesus, connected with St. Ignatius' College.

Masses on Sundays and Holydays at 5, 5:30, 6:30, 7:30, 8:30, 9:30 and 10:30 a. m. Rosary at 7:15 p. m. Vespers, 7:30 p. m. Sermon and Benediction at 8 p. m. Masses on week days at 5, 5:45, 6:30, 7:15 and 8 a. m.; Rosary and other Devotional Exercises at 7:30 p. m. Gentlemen's Sodality at 7:30 a. m., Father Pinasco, S. J., Director. Ladies' Sodality at 7:30 o'clock a. m. on 3rd Sunday of month, Father Maraschi, S. J., Director. Boys' Sodality at 8:30 a. m., Father Hickey, S. J., Director. Confessions heard at all times; in Sodality Chapel, for males only, 7 to 9 p. m. (Sat).

St. Paul's Church.

Location, 29th and Church streets. Rev. M. D. Connolly, Pastor. Masses on Sundays at 7, 8:30, 9:30 and 10:30 a. m. Vespers, 7:30 p. m. Mass on week days, 7 a. m.

St. Boniface's Church (German).

Location, Golden Gate Avenue bet Jones and Leavenworth streets. Conducted by the Franciscan Fathers.

Masses on Sundays at 6, 7, 8, 9 and 10:30 a. m. Vespers 7:30 p. m. Week days 5:30, 7, 8, Holydays, 5:30, 7, 8, 9 and 10 a. m.

St. Teresa's Church.

Location, Tennessee street, bet. Butte and Solano, Potrero. Rev. P. O'Connell, Pastor. Masses on Sundays at 7 and 10 a. m. Vespers at 7:30 p. m.

Holy Cross Church.

Location, Eddy and Scott streets. Rev. John F. McGinty, Pastor. Masses on Sundays at 7, 8:30, 9:30 and 10:30 a. m. Vespers at 7:30 p. m. Masses on week days at 7:30 a. m.

St. Brendan's Church.

Location, n. e. cor. Fremont and Harrison streets. Rev. Jno. F. Nugent, Rector. Residence, 320 Harrison street.

Masses on Sundays and Holydays at 7:30, 9 and 10:30 a. m. Vespers at 7:30 p. m. Sunday School at 9:30 a. m.

Yglesia de Nuestra Senora de Guadalupe.

Location, n. s. Broadway street, between Mason and Taylor. Rev. A. M. Satandreu, Pastor. Residence, 908 Broadway street.

Masses on Sundays at 7, 9 and 10:30 a. m. Vespers, 7:30 p. m. Masses on week days at 6 and 7 a. m.

Star of the Sea Church.

Location, n. w. cor. Point Lobos and Eighth avenues. Rev. J. P. Coyle, Rector.

St. Joseph's Church.

Location, corner Tenth and Howard streets. Rev. P. Scanlan, Rector.

Masses on Sundays and Holydays at 6, 7, 8, 9 and 10:30 a. m., and at 9 o'clock in the hall for children only. Vespers at 7:30 p. m. Masses on week days at 6:30 and 7:30 a. m. Solemn Requiem Masses at 9. This hour can be changed for special causes. All arrangements for such Masses and for funerals must be made in due time at the parochial residence.

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St. Francis' Church.

Location, cor. Vallejo and Montgomery Ave. Rev. J. Conlan, Pastor. Sunday Masses—7, 8:45, 9:30 and 11 a. m. (The mass at 9:30 being the Children's Mass. Vespers, Sermon and Benediction Sunday evening 7:30 p. m. Daily Mass—7:30 a. m.

St. James' Church.

Location, Twenty-Third and Guerrero streets. Rev. P. Lynch, Rector. Order of Masses—7, 9 and 10:30 a. m. Sundays; 7 a. m. daily. Children's Mass, 9 o'clock Sundays. Vespers and Benediction, 7:30 p. m.

Sts. Pietro e Paolo Church.

Location, Filbert and Dupont streets. Rev. Raphael de Carolis, Pastor. Masses on Sundays at 7, 9, 10:30 a. m.

All Hallows' Church.

Location, e. s. Susquehanna street, near Railroad avenue, South San Francisco. Rev. T. Fitzpatrick, Pastor.

Masses on Sundays at 7:30 and 10 a. m., and on week days at 7:30 a. m. Vespers at 7:30 p. m.

St. Charles Borromeo's Church.

Location, n. w. cor. Shotwell and 18th streets. Rev. P. J. Cummins, Pastor.

Masses on Sundays at 6:30, 7:30, 9 and 10:30 a. m. Vespers at 7:30 p. m. Sunday School after 9 o'clock Mass.

Sacred Heart Church.

Location, e. s. Fillmore street, bet. Fell and Oak. Rev. Jas. Flood, Pastor. Residence, 550 Fillmore street.

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